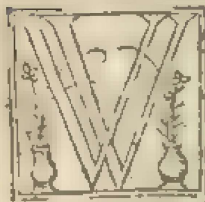


The third booke of the Machabees.

The first Chapter.

Philopater ouercommeth Antiochus. The
Jewes declare the hope for hys vnto hope.
he despyeth to enter into the holiest place.
They denye hym.

2
Dan. xi. 6.



Men Philopater had vnderstand by those that were comen agayne, that Antiochus had taken from hym such holdes as he had, he caried al hys armye, as vnto el footemen as horsemen, and taking wyth hym his sister Artinoe, he ran out euen as far as the coystes of Arabia, that were bordering on hym, where Antiochus host caried. And one Theobotus chynynge to chynge the matter to passe by crafty meanes, when he had taken the strongest men of armes that were put vnto hym by Ptolomeus, in the night he gat hym to Ptolomeus tent to kill hym vnwares, and so make an ende of the battayle. But Ptolomeus called the sonne of Dymilus a Jewe boiue, & afterwards forsaking the lawe and turned from hys fathers ordinaunces which was byed for the purpose, put in hys steade in the tente an other poore man whych chaunced to be a pape for hym. And as they soughte friste together (but Antiochus more) Artinoe went dyspygenely about her men, weeping pryncally, her heare aboute her shoulders, and desired them that they would helpe her vnpaunely, promysynge to geue vnto euery of theyr wyues and chyldren, if they had the vnto hope, thre poundes of golde. Thus it chaunced that theyr enemyes were ouerthrowen, and many taken. When whil he hadde thus dysapointed their traies, he went about the cyties that were next, and thoughte to comferte them wyth wordes, whych when he had done, he gaue gyses vnto theyr churches, and comforted the subiects hartes. And when the Jewes had sent the elders of theyr counsellors to Philopater to salute hym, bearing gyses and to shewe theyr hope for the chynge that he had done, it fortuneth that he had a greater despye to go to them, althow as myght be. So he came to Ierusalem, and byd sacrifice to the most myghty god: and when he hadde done, he byd to the place as was conuenient.

And after when he was come in, he togedied to se the collyre moorke, and meueynng at the syne buyldynge of the temple, desired to go also into the inner tabernacle that was holiest of al. But when they denyed hym, sayinge it was not lawefull no not to any that were borne there to go in, not so muche as for the prestes them selves, saue onely for the chiefe byshoppe,

The. i. Chapter.

*and that but once a yere only: yet would he not be turned one whit. And when they red vnto hym the lawe, yet would he not cease, but sayd he must nedes go in.

And although this honour was denyed to them, yet that it oughte not to be so to hym: and axed them why no man yet stoped hym from going into any temple: and when one hadde made answer vnadvisedly, that theyr dyd tuff because they did not, but theys (quod he) shal be done, and be the cause: what soeuer they lyst, he troude in whether they would or not. * And when the prestes had fallen theyr face vpon the ground, and were in al theyr vestimentes, and prayed vnto the best God, to healep them in theyr most neede, and that he would put away hys strenght that theyr feared to hurt them, and had fylled the temple with crying and wepyng, the rest that were in the cite beyng greatly amased, and not knowynge what had happened, came oute as fast as they could. Chyngs that were in theyr chambers, and women in theyr bedde came forth, castynge dust vpon their heades, and filling the streets with mourning and lamentation. And the banners that they hadde alytle before prepared to goot meete hym, forgetynge the manner that became them, they bare them aboute the cite, and forsakynge the yonge infantes, both mothers and nurses came wanderyng aboute the streets, some one way some another into the best temple, and beyng gathered together, prayed dysceplye agaynst these thynges whych he wrought: he went about. Besyde this the citizens moued wyth boldenesse, would not suffer hym to rushe in, and accomplysh his purpose, but roke them to theyr weapons, and wyth great cryes redy to suffer deach, they styred by a great busynesse in that place, but yet remoued backe by the prestes and seniores, they came agayne to theyr olde place of prayer.

And the common people as they hadde begone in deche were sette to prayer, but the elders standynge aboute the hope as sayde many wayes to remoue hys proude mynde from his purpose and entent. But he styde agaynst them al purposed to go in, chynge to perfourme that, that he had once sayde.

Whych chynge when they sawe, that held agaynst hym, turnynge them to hym, wyth whom al power is, called vpon him, they and theyr people to healep them at that presente, and not to wynte at that proude and vnstheuous deede, in so muche that for the greete noise that was among the carefull people, the cite was incomparable. For it seemed as though they hadde runne thowow not onely other mens beades, but thowow the walles also, and all the pavement: all men then rather wythynge to dye, then to haue the place despyled and vnhalowed.

Exod. xxx. d.
Leuit. xix. g.
Leuit. xv. a.

11. mar. iii. s

D

The

The.ii.Chapter.

The Jewes set to prayer to let the kynge of hye purpoe. he was punished by God, but he repented not.

2

And in deede Symon the hyrge prest. such; uge i p. h. e before the halowen place, and boldynge up hys handes decentlye, prayed after this fashion: Lord Lord king of heauen, and ruler of al thynges that be made, holdest amonge sayntes, king omnipotent, haue mercie vpon vs whiche are oppressed thou with boldnes and power. For thou arte he that hast made al thynges, a lust wynter, that ruled al, thou art iudge of those that do proudly and wrongfully. Thou brodest den for in olde tyme the workers of wyckednesse amonge whom were Spauies resting in theyr strength and boldnes, and browndest them in thy frownde. Thou mayest hyng the proude Scythians that were gūe to al mischaunce and clamour to al that came after, but understode them with thyre and brynstone. Thou vnto the Subburne shast that kept in bondage the helpe people of Israel, dydest thewe thy power scourging hym with mannyng and diuers punysshmentes, wherby thy greute myghte was knowen: and when he folowed thy people with hys charyotes and al hys company, thou dydest hym in the sea, and ledest them safe that trusted in the, the kynge of al thynges, whiche knowledgyng al these thynges to be done by thy hande. praydest thes the Lord omnipotent. Thou kynge and maker of thys infynite & inmeasurable earth. hast chosen this city, and hast halowen thys place to honour the in, although thou haue neede of no: hyng, and hast made it goodly to be seene. to thyne owne prayse and gloire of thy greute and royal name. For the loue of thys house of Israel thou hast promysed that when he haue erred, wherby trouble shoulde come vpon vs, if we come into this place to pray, that thou wylt heare oure prayers. And verely thou art sayntful and full of treuth. And because thou hast often holpe out soysarders whiche haue bene oppressed with trouble, & hast deliuered them out of great perilles, and now also behold O holy kynge howe that we for our many and great synnes be pressed, and in our enemies subiection sal downe in our myght for lacke of strength, and that thys Subburne and vnclane person greth aboute to defyle thy holy place. whiche is builded here in the earth to thy halowen name: for other temple thy house is in heauen a place that no man can come vnto) I say because that of thyne own good wil thou hast geuen thys gloire to thy people in bestowynge thys place vnto the. I say not to our charge the vnclenlynesse of these men, for correcte vs for the vnhalowynge, that these wycked persons more nor boast in thys mynde, and agayne with theyr talunges that they haue destoyed our ho-

ly temple, as they do treade vnder foote al other temples that thou hateste. Put oute our synnes and styke awaye our fautes, & shewe thewe thy mercie. Let vs haue thy mercie thowtelye, and make the mouthes of them that be fallen and broken, prayse the, and geue vs peace.

And he that seeth al thynges, that God of al the most holpest, hearynge the prayse ful prayer, delyuering hym hither and thither whiche was puffed by hyr violence and greute stubbernesse, such as the wynde dothe the reede, dyd so scourge hym, that now he laye vpon the grounde meere for nothyng, letwch in al parts of his body, and iustlye wrapped in punysshment, was not able to speake one worde: wherfore hys frendes and garde that kepte his body, beholdynge hys sodayne punysshment wherewith he was oppressed, fearing also least he woulde die, stiched with grete feare, ther drew hym out. And after whiche he was come agayne to hym selfe, although he was punysshed, yet repented he nothing, but with his wynges, and threatened them soze. So when he was come againe into Egypt, as wel by hys owne encrease in mischaunce, as bys other felowes that doalpe hym, whiche wer past al goodnes, not onely he gaue hym selfe to innumerable lustes, but waxed so madde, so speake euill euere where: and many of hys frendes knowynge the kynge's mynde, folowed hys wyll also. And when the kynge had determyned to put to open shame the nation of Israel, he caused to be engrauen with letters in a tower that he had in hys place, that no manne whiche woulde not dooe sacrifyce shoulde enter into the temples of the Egyptians: and that all the Jewes, theyr goodes beynge ceased, shoulde be broughte to slaueyre. To the whiche thyng if anye gapnclyde, that they shoulde dye, and if any woulde become seruauntes that they shoulde be brent in the bodies with the mark of an Ape least, for that was thys badge.

And such as woulde doo so, he woulde shoulde enfore thys lawe and not dye. But because he woulde seme not to be angry with al, he more vnderneath, that if any amonge them that were in solempne holy orders, had rather to dwell amongest them, that then they shoulde be taken for cyprians as well as the Alexandrians. So some in the cities which hated the degrees of the religion in the cite, yelded them selues, as though they shoulde get great gloire by accompanyinge with the kynge, but many that were of valpoure courage woulde not go from the godlynes, but redempynge theyr lyues for many, were bold to deliuer the selues, because they wold not become seruauntes, hauing good hope to haue healpe: and those that fell from them, they abhorred them and toke them for enemies of the nation, and whored,

Gene. vii. b
Gen. ix. c.

Exod. vii. b
Exod. vii. c
Exod. vii. d
Exod. vii. e
Exod. vii. f
Exod. vii. g
Exod. vii. h
Exod. vii. i
Exod. vii. j
Exod. vii. k
Exod. vii. l
Exod. vii. m
Exod. vii. n
Exod. vii. o
Exod. vii. p
Exod. vii. q
Exod. vii. r
Exod. vii. s
Exod. vii. t
Exod. vii. u
Exod. vii. v
Exod. vii. w
Exod. vii. x
Exod. vii. y
Exod. vii. z

iii. 224. d.

Exod. vii. i. them

them from haupge anye thynge to dooe wth them.

The.iii. Chapter.

The kynge maketh a sope decree agaynste the Jewes, and writeth a letter that they shuld be broughte to Egypte as trapioures, and there kyllid.

A



Then he understode these thinges, that wycked man was so angry, that not only he shewed hys anger at Alexandria, but wared a greuous enemye to all them that dwelre in other partes of the countr^y; and commaunded al to be gathered together assone as might be, and to be kyllid. Whyle these thinges wer doing agaynste the Jewes, ther w^{as} a great fame that now that those men which entended to do hurt, had occasyon geuen them, they wold so do, to let slawes that they myght not be kept amongst them. But the Jewes kept stil theyr fidelitie and loue toward the king; but because they worshipped god and lyued after hys lawes, they shut oute some from amongst them, and sent them away: wherefore they appeared to some to be enemyes, when hying commonly well and iustly, they wer worthy to be commended of al men. As for the good deedes that were spoken of in euery place of that nation, the straungers set nought by: But in theyr communicacijs, they reioiced in this discension in theyr maners and worshippinges, saying, that they loued neither the kynge nor the powers, but that they were enemyes and cleane agaynste the common profites. And it were no smal thinges that these men found faute at: but the Grecians that were in the city wronged in nothing, perceyving thys sodayne tumult agaynste these men, and that people came badly cōning together, seing they were not able to healpe because all was ruled by treannye, wer greatly angere, and comforted them and looked for a chaunge, and that this badde faction could not endure. Theyr neighbours also and frendes, and such as bargained wth them, calling some men prynces, promysed them theyr healpe, and all that they coulde make. But he warden proude by thys prosperite, and not consydering the power of the greatest God, but thynkinge that he shoulde haue alwayes hys purpose, wrote thys Epistle agaynste the Jewes.

Kyng Ptolomeus Philopater, to the captaynes, and souldours in Egypt wher soeuer they be, seiderly healeth, and greetynge. As for me, I am in good healt, and my matters well, and in good state. After we hadde taken our iourney into Asia as you know, and that we had ready succours geuen vnto vs of the Goddes, and thowwe our strengthe hadde synched our iourney, euen as we wold desyre, we thought not by violence of armes, but to entyse by gentelnes and muche humanitie, the peo-

ple that dwel in Celosicia and Iherusalem, and to prouoke them wth our benefices: and after we hadde sente many ctyres and churches, we were moured to go by to Iherusalem to honour the temple of those mischeuous persons, which wyl euer be mad. And they in wordes shewed them selues glad of our commynge, but in dedde were falsely mynded: when we desyred to go in to theyr holpest place, and to adourn it wth excellent and goodly gifts, they moued after theyr olde pryde, would not lette vs come in, nor knowynge our power, and the humanyte that we shewe vnto al mē. And shewing theyr hatefull heart to vs, as though there were none but they, they woulde admit no lawfull offer, for the strabournes that they beare agaynste kynges, and glozy in theyr benefactours. We moued with theyr madnes, and that after our victorie we wer come againe into Egypte, vsing gentelnes toward al nations, bid as became vs and by proclamacijs declaring to forget in thys matter al the iniuries of theyr kynred, as well for theyr felowshyp, as for that in the begynnyng thoww simplicity we commytred vnto them infinite busynes, we enterprysed to chaunge theyr estate, and made them citizens of Alexandria, and receiued them to be partakers of the perpetual priesthoode. Yet they takinge the thynge otherwys, and refusinge thys our goodnes, euen of a certayne natural euil bett, alwayes ready to euil, bid not only shamefully refuse and dyspse our ctyte, but also in wordes and deedes scow of them beare vs good wyl, trusting alwayes that shortlye we shall come to a shameful deathe.

Wherefore consecreturynge surelye that they are all the meanes they canne euill mynded toward vs, and forseyunge that they shoulde not sodaynely raise a tumult, and that we shuld haue at our backs these wycked traytours, and cruell enemyes, we thought good to geue you in commaundement, that as soone as thys Epistle shall be deliuered vnto you, that euen the same day, those that be in wytyng wth theyr wyues and chyldren faste bounde in prychaines wth much veracion be sent vnto vs, to theyr great calamity, and shameful slaughter, and as is mete for enemyes. For as soone as we shal haue punished these, we thinke our matters shal afterwards stand sure and in good condicion. And if any man from the best to the lowest, defende anye Jewe, yea, and it be but a suckynge chyld, lette hym wth al hys household be moste shamefully tormeted, & he that wyl bringe anye of theyr names, besydes that he shal haue al the goodes of the condemned person, he shal haue also of the kynges gift, ii. thousand grotes of syluer, and a garlande of lybertye. And in what place so euer a Jewe shal be found to be receiued, let it be wth alled wth tye, and for euer be made vnmiste

meie for any man to dwel in. And thys is the coppe of hys Cypsel.

The.iii. Chapter.

The people had pty to se the so geuouslye handled, and said th. y were so many that the names coude not be wyrtten.



Ad whiche soeuer this proclamaciō was broughe, the people made cōmon festes wth great ioye and gladnes, & olde malyce that was hardned in thei mynd, now when they had licence, shewing it selfe forth. But þ Jewes were in great mourning: and lamentablye complained, growning in thei hertes & bewayling that sentence of death was thus so dantly geuen agaynst them. What offence cōty, or what place inhabited, what by wayes was not ful of thei waylyng and mourning? For they were sente away by so bytter and cruell sentence of the chiefe officers in the cyte, that for the straunge kynde of punishmentes, some of thei enemyes scyting befoze their eyes the miseries that may happen to al men, and remembryng in thei mynde the inextinguishable chaunge of thys lyfe, bryd bewayle thei ptyfull sendryng away. For there were lette a greete sorte of olde mē with hoie beds, & thei legges crooked for age, whiche were threatened and rebuked, and mane good fast whiche they t. Ide or no.

In steade of pleasure hadde mourning, and thei heare that was embawmed, was now all dusted, and they sang mouerunge songes in steade of ioyefull balads, and all to vexed wth straunge women, they were bounde and harrowed even tyl they came to theyppnyng. Thei husbands also haupng halcars about thei neckes in steade of garlandes, beyng in thei pong and florishyng peres, in steade of myrth & ioyemelle passed the rest of the maryage dayes in mourning, and sawe deathe befoze they fete. And they were caryed away lyke wild beastes, and drawen w chaynes, some were hold to the tops of theys by the necke, and other were so fettered that they coude not be vndone, and eabls set ouer thei heades, because they shulde not see, al the while they sayled. When they had thus led thei to theyp, when the toyney was done as the kynge commaunded, he had they shoulde be sette in the rentes, in the greete roume, that is befoze the cyte where horses do runne, for an example of punishment to all mē that come into þ cyte, and that go out into the countrey, neether wyllyng the to be amonge the men in hys army. nor yet wthyn the compasse of hys walles. When thys was done, and that he herde say that certayn of thei nation was gone pryncipe oute of the cyte, and byd othe betwixt theys shameful misse-

rye of thei brethren, beyng angepe. he cōmaunded them also to be handeled after the same maner that the other were, thei punishment norbyng to be bymynished, and that all thei kyndred by name shulde be attaynted. For he sayde that he wolde not now take anye of them into paynefull seruyce, but that in one daye he wolde slea them all wth suche punishment as hath not ben deuised. So they were proclarmed traytours moode byterly, and scallions was kept continually frome the rysyng of the sunne to the goinge downe, and yet was it not souerayne dayes. In the meane seasonne the kynge full of greete and contynuall ioye, kepte festes befoze all the images, hys mynde faste frome the truthe, and wth a myced mouthe prayespyng dumme thynges whiche coulde nother speake nor helpe, & agaynst al reason blasphemynge the God of myght. And after that, when þ scribys had shewed the kynge, that they were hable to punish the Jewes no longer for the great myltitude of them, for many of thei were scattered abroad in the countrey, some yet at home, and some in other places, so that it was a thyng impossible to do for all the officers in Egipte. þ kynge threatened the soier, as though he they had bene byred to helpe them for grates. Yet so it fortunied that they perswaded him. thewysinge evidently that they lacked bothe a pper and penne to serue the. And this was the plaine worke of hys prouidence, which byd sende helpe to the Jewes from beauf.

The.vi. Chapter.

The kynge called for Hermon the Maister of his Elephanes and had hym preparat the that they myght kyll the Jewes, but by the myght of God the king fel n to such fygures fulas, that he wot not what he commaunded: and then wer. saued.



Hen after he had sent for Hermon maister of the elephanes beyng full of greete and vncleasable anger, he commaunded that the nexte date there shulde be geuen to hys elephanes greete quantite of fragrant sence wth muche wyne to dronke, that when they had myghtely drynke they myght be brought in stakke mad to kille the Jewes. And when he had commaunded these thynges, callyng together hys frendes and the cheefe of hys armye whiche were cruellly mynded agaynst the Jewes, he gat hym to hys scalle. But Hermon the maister of hys Elephanes byd hys cōmaundementes hand somly, and hys seruantes came aboute eveninge and boide thei selfe soules handes, and did al thynges þ was to be done amōge them, theynking about twylyght to kyll all the whole nactyon. Now the Jewes semed to the gentiles to be despitue of all succore, because they were so harde bounde wth handes, but al-

Do.iii. they

1. Mach.
vi. b.
Josephus
agaynst ap
p on in hys
1. ood bones

they toke one horce, with teares called
vpon the omnipotent Lord, & they met-
ciful God and father, whiche was aboue
all power, desyringe hym to turne away
this wicked deuil taken agaynst them,
and that by his royal commynge, he wold
take theyr fere out of this desyre. And
thus they prayed toward heauen coun-
tynallye. But Hermon, whiche had filled
these cruel elephantes with yncke ynough
and stankensence, came erlye in the mor-
nyng to the court to tell the kynge of it.
But that goodly workemanshpy of day
and nyght made from the begynnyng of
the worlde, & whiche is sence of hym that
geueth largely vnto all that he wyl, was
partely sente vnto the kynge, for he was
falle in sleepe, and was muche deceyued of
his cruel purpose and frustrate of his an-
grye iudgemente. So þe Jewes when they
had passed þe tyme þe was appoynted; they
prayed theyr holpe God, and prayed vnto
hym agayne, that he wold shewe vnto the
proude gentiles the strengthe of his myghty
hand. And when it was halfe an houre
pasten of the clocke, his seruants seing
that many were come that he had sente
for, came and waked the kynge, and
tolde hym the slepe per skante oute of his
eyes, that bynner tyme passed away, and
tolde hym of the men that were come: and
the kynge remembryng hym, went where
they were, & commaunded them that were
come to dner to sit vnder agaynst hym;
and so doynge he exhorted them to eate, &
to make merie at the dner tyme. And as
they sat in longe talkynge, the kynge sente
for Hermon, and axed shapelye, wher the
Jewes were suffered alwe that dare. And
when he had shewed that he had done his
commaundemente that nyght, and his
frendes had borne mynes to the same, he
more cruelly then Jhalacis, wel quoth he,
lette them thanke that I slepe so longe
to day, but thou without sayng, prepare
me the elephantes agaynst to morowe,
even after the same facyon to kyll these
Jewes cruelly. When all they that were
there were glad, and prayed this commaun-
dement of the kynge; every man went
home to his own house, wher they bedow-
ed v night, not so muche in slepe but to de-
uise as it was thought, all maner of
meanes howe to moche these selve soules.
So as sone as the cocke crew erly in the
mornyng, Hermon began to dyue these
armed beastes in a great walkynge place;
and all the people thowd oute the cry
came in the thus awful sygh, lokynge at
when it wold be dare. But the Jewes al
that tyme almoste heade, with weepynge
prayers & wooll songes holdynge up their
handes to heauen, prayed almyghty god
that he wold helpe them thowles agayne.
And on the next day, wher the kynge re-
leued his frendes, Hermon stode and cal-
led to hym self, and declared vnto them that

it was the kynge mynde: wherby the kynge
when the kynge hearde, miscrepynge at
this cruel sygh, as a man that had for-
gotten al, axed what was the cause, wher
he had such thynge so diligently?

*But this was the myghty worke of
God that ruleth al, wherby made hym for-
get al thynge that he thought vpon be-
fore. And when Hermon sayde, both all
thy frendes, beastes, and menne of armes
& kynge are ready after thy pleasure, he
for these saynges herpe fore angre that
he hadde losse the remembraunce of all these
thynge thowt the prouidence of God,
lokyng fierlye and with great threates
ynge, sayde: as many as be here þe haue
children, or that be boyn of the parentes,
that haue geuen vnto these cruel beastes
this much meate, lette them be scold as
the innocēt Jewes shuld haue ben, wherby
haue excellentlye declared theyr sure and
perfitte sapientulnes both to me and myne
auctorites, although no mā for sauoure
that they haue bene brought vp with vs
done sculte was euer deprived of his life
for them. Thus Hermon had fore checkes
unloked for, & was maruolouslye abashed
and asayed, and euerie one of his frendes
wente theyr waye with heuy chere, & sent
away those that were come euerie mā to
do his own busynesse. And when þe Jewes
knew what the kynge had sayed, they pray-
sed the myghty Lord kynge of kynge, of
whom they hadde gotte this helpe. And
wher the kynge after his olde custome had
prepared a feast, and exhorted them to be
merie, callynge Hermon vnto hym with
grete threates, he sayed. Thou wote the
how oft I commaunde the to do one
thynge? Let se now at the last if thou canst
prepare the elephantes to kyll the Jewes?
The kynge kysstolke that sat with hym,
maruolouslye at the inconstancye of his
mynd, sayd these wordes: O kynge howe
longe wylt thou tempte vs as thouge
we were mad, wherby now commaun-
dest vs to be darer the thrid tyme, & cha-
ged agayne in doing the thynge, breakest þe
thou harte appoynted.

Therfore the crite for this cause is in a
grete roudynge, and many come toge-
ther, threathynge that they wyl go away.
Wherfor the kynge full of madnes even in
all pynnes like an other Jhalacis, not re-
gardynge the chaungynge of his mynd to-
ward the slaying of the Jewes, swore this
swere, that he wold kyll them without delay,
that they shuld be all to roden with the
fete and knees of the beastes, and that af-
ter he wold go into Jewrye, and there
with sword and fire walk it all, and the va-
ly place also of the Jewes, that he myght
not come into, and burne all they that there
shuld offer sacrifice. Then his frendes and
kynfolke when they were gone, appoynted
for the army the most conuenient pla-
ces of the crite to be surely kept. And þe ma-
ny

Deu. xviii

iii. 23 at. l.

her of the elephantes, had brought his
beastes euen almost to madnesse w^{ch} swete
drinckes tempered wth frankensence, and
decked fearfullie to loke to. And nowe a
houte the mourninge the cyrpe beyng re-
plenished wth innumerable people a-
bout the place wher hoyses be coured, one
went vnto the kyng-mouing bynt to come
to this sight. Wher wth an angry and
cruel mynde came out wth al his mygh-
tye Ollyphantes, wth a fiers mynde, desy-
ryng to see the lamentable destruction
of the aforesayd selz soules. And when
Jewes came about the gate the dust that
the elephantes made in theyr commynge
out, and the host that folowed in harness,
and the duste of the peoples fete, and herd
the horrible noise, thynkinge it to be the
laste momente of theyr lyfe, and the ende
of theyr myserie that they looked for, tour-
nyng them selues to mourninge, eche em-
braced and kyssed other, and toke theyr
kynnsolke aboute theyr neckes, the father
the sonnes, and the mothers the dought-
ters, and some put theyr infants to theyr
brestes to sucke theyr laste. And agayne
myndfull of the helpe that they had before
from heauen, wth one consente they fell
flat to the grounde, takynge theyr chyld-
ren from theyr pappes, & wth one voyce
crept a loude makinge theyr prayers to all
highere God, that he wolde come and
helpe them that were nowe come to dea-
thes doir.

The.vi.Chapter.

Cleararus maketh his prayer. The king co-
maundeth not agayne to kyll the Jewes by
the force of Elephants. Angels appeere and
saue them. The kyng is turned to mercey.

A



Ad one Eleazarus a no-
ble man, one of the pyle-
tes of that countrey, a
verye aged man, & ver-
tuons all his lyfe, w^{ch}
other sad mē about him,
cailinge vnto the holre
God, prayed thus.

O myghtye kyng and mooste myghty almygh-
tye God, wherby mercefullye gouernest al
thynges that thou hast made, loke vpon
the seede of Abraham, and the chyldren of
thy holre Jacob, thy chosen people confes-
soure vnto the verige straungers in an o-
ther land, and that Halbellarne vnto the
lye, o father. Thou bestrodest wharao ha-
tyng manpe charottes, sometyme þ kyng
of thys Egyp^t, pulled up wth cruel sub-
berneile, & boastyng of tongue, thou draw-
nest hym and his proude host in the sea,
& wth thy lyght of mercey dydest shine
vnto the Israelytes. Thou o Lord ouer-
throwest Sennacherib the kyng of the
Assyrians beinge proude for all his inu-
murable sort of men, wherby he had subdued
vnto his power all the whole lande, and
was lyf up agaynst the holre cyrpe spea-
kinge cruel and proude wordes, shewing o-
penly vnto the gentiles thy power. Thou

sauest those thy frendes in Babylon, Dani. iii. &
wherby wth good chere gaue theyr lyues
to the fyre, because they wold not worship
vayne thyngs, and dydest cast downe into þ
burnynge fourace, and sauest them in-
hurt, euen the verpe beates of theyr head,
turnyng the flame vpon al theyr enemies.
Thou broughest Danie^l safe into lyghte Dani. vi. &
out of the den, wherby by false accusa^{cy}on
thoioth enuie was caste vnder the earth
to the Lyons, to be deuoured of wilde bea-
stes, and dydest bring agayne Jonas safe Jona. ii. &
vnto his frendes, when he had ben fore
troubled in þ whales bely that was byed
in the sea. Nowe also O mercefull behol-
der of al thynges, say not but shewe thy
selte vnto the people of Israell as thow
lyst as maye be, that it is vniuersally cruelly bad-
led of the vngacious and wycked genti-
les. And if our sturige be w^{ch} ren lyghte by
dwellinge in a straunge countrey, take vs
out of oure enemies handes, o Lord, and
destroie vs by what death thou wilt, least
they that thynke vayne thyngs, vnto se
vainelpe of those mens destruction whom
thou hast loued, and saye I do not theyr
owne God hard beluered them. Wher-
fore thou that arte strongest and myghtiest
o eternal God, loke vpon vs now and haue
merce vpon vs, wherby by the myghte of
wycked men, be taken oute of oure lyfe as
thowgh we were traytours. Make the
gentyles to wonder at thy myghty power,
and vse thy strength to the healeth of the
kyndred of Jacob. Al these pong infers be
seeke the hereof, and theyr fathers also in
teares. Let it be sene to al gentiles o Lord
that thou helpest vs, & þ thou hast not iur-
ned thy face frō vs, but that þ haste not for-
gotten * vs, no nor in oure enemies land. Deu. xxviii.

O lord do euen so. When Eleazarus had
made an end of prayinge thus, þ kyng & al
his great company was come in his beastes
to þ horse coursing place: wherby when the
Jewes saw, they made a greate shoute to
beaue in so much that all the valeys sou-
ded therof, eue that the people wept sore.

The þ glorious, omnipotent and true God
shewing his holre face, opened his beuilly
gates, frō whence ther came two angels
fereble to loke vpon, whom al dyd se saue^r maⁿ in
the Jewes. They let theyr enemies army, Josaphus
and killed them wth fere and trouble agaynst þ
and bounde them wth suche fetters that
they myght not stree. Then trembled the
kynges dought, & he began to forgette his
proude boldnesse.

The beastes also turned against the mē w^{ch} they
that were in harnesse & trode them vnder
theyr fete and killed them. So the kyng
turned his angre into pitey, and to bewail
these thynges that he had done before.
For when he herde the crye, after þ salu-
ed them all troden to deathe, wepyng and
angelre rebukynge his frendes, he as-
bused the kyng quoth he, and passe all thy
rauntes in cruelty, pea and go aboute to
take

Exo. xlii. f

Esa. xlviii. f

The. iiii. booke of the Mach.

take spirit and life from me, which have done for you, desiringe pryncely thynges that be not for the profit of my realme. Who hather for hyther and without helpe put oure of theyr houses these men, which kepte the holdes of oure realme safe: I saye: Who hather so cruellie punished those men, which euen from the begynnyng, haue bene aboue all other nations moſte louynge vnto vs: I seuse the bondes þ they vniuersally be bound with al, I saye: I seuse the, and let them go safe for theyr good dedes that they haue done before: let go the children of the omnipotence and liuynge god, which from the tyme of our auctours to this daye, hath kepte the state of oure realme vntrobled. And these wordes spake he, and they incontinente being leued wher they had escaped deathe, praised the holpe God theyr sauoure. Then afterwarde the kyng commynge agayne into the cite, called vnto hym his steward, and commaunded hym and othere thynges þ perhapne to a feast, to be geuen to the by the space of vii. dayes, and decreed that in the same place that they thought they shulde haue suffered deathe, euere they shulde make merce. And the which before were wounded and lyke to dye, per geynge to theyr deathe, in steade of cruell and bytter deathe, keepynge an hollesome feast, being full of gladnes, pointed out with their stales the place þ they were appointed to be slayne in and buryed: and leauynge theyr song of lamentacion, began a newe prayesynge theyr sauoure and mercifulous God: and puttynge amare all mourynge and cryynge, daunted to thewre theyr gladnesse. I knowe also the kyng keepynge a great feast gaue great praieses to god in heauen for the healeth that he had geuen vnto the vnloued for. And they that before appointed the to be killed & deuoured of byrdes & appointed them to the swerde, were ashamed, and for theyr hotte boldenesse, schooled with dishonestye. So the Jewes as we haue sayd, geuyng them selues to daunsynge and feasting, were full of ioye and fringynge, & made a lawe of these thynges to all þ came after, of theyr beyng in this straunge countrie: and appointed the fore sayde dayes of theyr myrthe to be kepte, not to byb and bowle in for glorton, but for the healeth that was geuen to them by God: and afterwarde they went vnto the kyng and desyred that they myghte go home to theyr owne houses. * But theyr desyration was kept from the. xxi. day of Macho vnto the nyche daye of Epyth, fourtye dayes longe: and to bestrope them they labored from the iij. daye of Epyth vnto the seuenche of the same that is. iij. dayes, in the which the Lord of al shewing his merce wonderfullie, saued the all without harme, and they kept feastes, the kyng geuyng the al thynges theyr due euen to the. xlii. day, in the which

The. vii. Chapter.

they went, desyryng that they myghte go home. And when the kyng had prayed the, he wrote this Epistle that foloweth, declarynge the greates beherement of his mynde.

The. vii. Chapter.

The kyng writeth to all the rulers in Egypt to suffer the Jewes to go home. They take chippynge. They put theyr troubles in writing, and praye the Lord God of Israel for cure.



Ynge Ptolome Phylopater to all his rulers that be thowme Egypte, & at that beare any office, sendeth greetinge and helth, for we and our chyldren be in heath. After þ the great God had sende us as good spede as we oure selfe wolde wyſhe, some of our frendes thowme theyr waywardnes made ofte instante labour vnto vs, and perswaded vs to call together the Jewes that were vnder our subiection, and cruellye to punish the as captiues: for they sayed we shall neuer be in quiete, because of þ hated that they bare against all nations, tyll we hadde so done. And after they had so: vered them, and broughte the hyther bounde as slaues, or rather as theues & murderers, withoute alenquityng or pleading of theyr cause they wolde haue killed the more cruel the þ Scythians. But we rebukynge them sharply for it, according to our gentylites toward al men, and after we had muche worke to saue the alvye by oure sauour, and when we knew for a suretye that the heauynly God defended the Jewes, and that in every poynt he help them as the father his chyldren, and that also we byd consyder the good wyll whiche they bere vnto vs, as they haue to oure auctours, we haue iustelye quyre them frome all fautes whatsoever was layed agaynst them: and haue commaunded euerye man in euerye place that they shulde be suffered to go to theyr own, and that no man shoulde hurte them, or caste them in the teethe with anye thyng that they haue suffered wrongfully. For you shal vnderstand that if we haue done any hurte agaynst them maliciously: or by any meanes haue made them sadde, that we shal haue agaynst us not a man, but þ the God ruler of all power, to be reuenged of these dedes in euerye poynt alwayes, and neuer hable to be auoided: Fare you wel. Yet when they had receyued this Epistle, they made not haste straitwayes to go theyr wayes, but they desyred this thyng also of the kyng, that whosocuer of the Jewes nation had violat the holy God, and willynge broken his lawe, þ they myghte be punished of them as they had deserved: sayinge that they which hadde transgressed goddes lawe for theyr helpe sake, would neuer be saythfull to the kynges commaundement. He thynkinge the to say true, prayed them, and gaue them power

plal. xlii. a

Josephus
against Ap
pion second
booke.

ii. mac. llii.
4.

Here. see a
sachs. ii. b.

ii. mac. ii. b

power to kyl whome oure al hys kynges
dome those that had broke þe lawe of God,
& that they shulde not seke for anye pow-
er fro the kynges. Then they as reson was,
thankyng the kynges, they praydes and
al the people with them cryng Alleluta,
wence awaye wth ioye: and as they wer
kylled euery one of theyr nacið that was
nought, for example to other: and in dede
that daye, they kylled aboue. iiii. hundred
menne, and were very ioyous as they kyl-
led them. But those that thacke to God to
death, hauinge þe ful fruite of theyr healeth,
they went out of the cpye, crowned wth
verge swete floures of all sortes, wth cry-
ng and gladnesse, geuinge prayse to the
holye God of theyr fathers, the sauer of
Israel. And when they wer come to Stro-
lomis Rodophoros, so called after the
name of the place, where a nauy taried
for the, they kepte a feast there by theyr
hole consente, seuen dayes, the kynges ge-
uinge vnto them gladlye all theynges ne-

cessary to theyr toyn: and they came home.
So departyng false wyth woz by gratu-
lacions, there also they purposed to kepe
those glad dayes for the tyme of theyr be-
ing in a straunge land: and makyng and
dedicating a pyllet of prayes in the place
wher they feasted, they went then wth
false dorbe by lande and by sea, fre & me-
rye, and euery manne came home to hys
house by the kynges commaundement,
hauinge greater power agaynste theyr e-
nemyes wth gloze and feare, then euer
they had before: they were not let frome
theyr goodes by any man. For al men re-
ceyued theyr goodes, as they were named
in the bil of atteyndure, so that whosoever
had any thing of theyr, restoyed it agayne
wth greute feate, the hie God fi-
nishing theyr matters to al their
healthes. Praysed be God
the deliuerer of Israel:
all worlde wth-
out ende.

Thomas Mitten

His Book
Anno domini
1718

Mary, 19: Aged: 27: 1608.